A professional hunter usually works alone, using bows and arrows, clubs, spears, and several kinds of trap.(1) Nets and poison are not used. Every hunter makes his own arrow-shafts and feathers; the points are made by a blacksmith. On the night before leaving for a hunt, the nkongo calls in his fellow hunters to share a ceremony which includes dancing and the re-anointing of the weapons with beer and palm-oil. 224 411

Communal hunts usually take place in June-July, in the middle of the dry season, when large tracts of land are covered with grass ten or more feet high. The day for the hunt is set by the village headman; spears and arrows are prepared and, when the word is given, a party of about 30 men and boys move off to the assigned area of tall grass. A ring is formed round about two square miles of land, the hunters standing just within sight of each other. The grass is trodden down, fires started, and the animals killed as they rush from the flames. Antelope of many kinds, snakes, foxes, wolves, hyenas, mice and rabbits and occasionally leopards are killed in this way. 224

FISHING

In the Kunene and some of the other larger rivers fish are large and plentiful, and men go on communal fishing expeditions, and return with fish to sell.(2) Men usually fish with bark lines, women use basket-traps(3) and poisons. Poison is used, usually in the dry season, when the rivers are shallow. Both men and women use nets, and sometimes a fish-weir or *olunje* may be employed; this has an opening in the middle, in the lower side of which is placed a basket-trap. At the coast and along the Kwanza river dug-out canoes, about 20-30 feet long, are sometimes used for fishing.(4) 226 462 [501]

DOMESTIC ANIMALS

The principal domestic animals are the cow (*onjindi*), ox (*ongombe*, which is also the generic name for cattle), bull (*onui*), sheep (*oneme*), goat (*ohoabo*), pig (*ongulu*), dog (*onbua*), and chicken (*osanji*).(5) The only transport animal is the ox, used both for riding and for drawing carts.(6) 231 [492]

Cattle are a measure of wealth, but few families own large herds. Childs lists the domestic animals in a typical village of 196 inhabitants as: 9 head of cattle, 13 goats, 20 sheep, 100 pigs, and about 100 chickens. Cattle are used for paying fines and debts, for funeral feasts, and for marriage payments. Cows are not usually milked, and cattle are killed for food only when they are aged or injured, or occasionally during the June-July period of food shortage. Treated hides are used to cover stools, and for making pouches and corn-bags.(7) 231 436 [282]

The cattle herd obtains most of its food by grazing, but in the dry 880

(1) Some hunters have guns, but the use of gunpowder is restricted by the Portuguese.
(2) Cashmore, op.cit., p.143.
(3) See Cashmore, loc.cit. for a brief description of the basket-trap.
(4) Bumbly, (2) 1934, p.145.
(5) Ibid., pp.152-6.
(6) Childs, personal communication. Cf. Bumbly, op.cit., p.152.
(7) Bumbly, op.cit., p.153.

which are fixed on poles in front of the hunter's home during his lifetime (Plate XXXII, Figs. 1, 2). 764 224

There are at the funeral of a hunter special observances which will be mentioned under the heading of funeral rites.

FISHING

In the region of Elende there is fishing with both basket and line; a method of poisoning fish is also practised. Usually a male fishes with a bark line. Women catch fish by the poisoning method, and in addition to this they generally follow the procedure in which baskets are held or weighted in the stream. If the water flows swiftly men may take charge of the fishing operations. At times both men and women fish with nets. Husband and wife may not sleep together the night before fishing, as this is believed to make the male and female fish stay together at the bottom of the river. 226 462 [537]

The fishing line consists of tough green bark which is cut into strips whose length depends on the height of the river's bank. A hole is bored through the body of a grasshopper, a worm, or a grub taken from under the bark of a tree. Through this hole is passed a short stiff piece of grass about half an inch long, to which the line is attached. The fish is caught when the crosspiece of sharp grass becomes fast in its throat. [283]

When the fisher throws the line he sings: "O fish, come and take your good thing. Do not send the little fish to spoil the good thing. Better you come and take the good thing with all your strength."

In order to make fish poison the tuberous roots of a plant are taken and soaked in water until a scum rises to the top. The solid part of the poison is not given, because it would sink and the fish which ate it would remain at the bottom of the river. Therefore only the scum of this poisonous infusion is thrown in the water. The stupefied, gasping fish remain at the surface, whereupon they are seized by women who transfer them to gourds or baskets worn around their necks. Usually poison is used only in the dry season when the rivers are shallow.

Sometimes there is fishing by means of a weir (*olunja*) which has an opening in the middle. On the lower side of this gap a basket trap is placed.

There is no fishing by torchlight. At the coast, and along the river Kwanza I have seen heavy dugout canoes in use; these were about twenty to thirty feet long and hollowed from single trees (Plate LXXII, Figs. 1, 2). At Ambrizette I noted the use of a fishing [501]

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

The principal products of the forge are axheads, which can be reversed in the shaft so as to form adzes. Hoe blades, tools for mat-making, brass bracelets, knives, and implements for gouging out the pith of gourds or hollowing out a drum, are also made. Arrowheads are likewise an important manufacture. 326

The blacksmith makes a saw blade, 47 cm in length, from hoop iron. The teeth of the saw are turned alternately to the right and left and the serrated blade is roughly hafted in wood (Plate XVI, Fig. 4). Another product of the forge is an iron tool hafted in wood. The pointed blade, which is round in cross section, tapers to a point used for boring holes in wood, after the tool has been made red-hot. Small axes, many of which are used ceremonially in dances, have remarkably well-fashioned blades decorated with punched designs in the form of geometrical patterns.

WOOD-CARVING

A glance over the list of trees named and used by the Ovimbundu indicates a complete knowledge of woodcraft which is in the hands of specialists. To name only a few, there is the *omanda* tree, also the *omue*, which yield charcoal for the smithy. *Ombula* wood is used for stools, while the elastic timber from the *omanda* tree is suitable for bows. The *ekenge*, *usamba*, and *ociyeko* trees supply bark for binding crosspieces to the upright poles when making the framework of a house; the same bark is used by Ovimbundu and Vachokue of eastern Angola for making bark cloth. In addition to the use of bark for these purposes it is made into large cylindrical receptacles for maize, while its use for beehives is general throughout Angola. Beehives are often made by professional hunters. A traveler notices the mutilation of trees from which complete cylinders of bark have been removed (Plate XL, Fig. 2); half of the cylinder makes a receptacle for carrying on the shoulder. 314

When a small pig is to be transported, four holes are bored in the bark container. Through these holes the legs of the animal are placed and tied together on the under side (Plate XXXI, Fig. 1). This is a more humane transportation than that of tying the feet of the animal to a pole which is supported on the shoulders of the two men who are carriers. 482

In the neighborhood of Cangamba fishermen make and use canoes of bark about fifteen feet in length (Plate LXXXV, Fig. 2). This illustration shows a man taking his nets into midstream where they will be pegged to the river bed. 501

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DUGOUT CANOES, RIVER KWANZA, NEAR MALANGE, NORTHWEST ANGOLA

Fig. 1. Entering. Fig. 2. View of stern

[p. 476]

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FR13

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2

VACHOKUE FISHING AT CANGAMBA

Fig. 1. Woman dragging basket. Fig. 2. Man in bark canoe, holding net

[p.439]